

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Vol. V.

CEYLON MISSION.

From the Missionary Herald.

Joint Letter of the Missionaries to the Corresponding Secretary.

Jaffna, Sept. 10th, 1820.

Rev. and Dear Sir,—Since the date of our last letter, which we forwarded to Calcutta about the 1st of May, the Lord has dealt very graciously with us, and we desire, with gratitude, to accord his mercies. Three of our number, at the date of our last letter, were much reduced by sickness, and had so many alarming symptoms, that we feared the result. Although called to pass through the furnace of affliction, we have not been forsaken; for the Lord has given us many precious tokens of his love, whereof we are glad, and by which we are encouraged to go on in the work, to which we are called. The afflictions, which were upon us, have been, in a great measure, removed; and those severe trials, which we anticipated, have not been experienced. The brethren Meigs and Poor, who, for some time were not able to labour, have been mercifully restored to health, and are able to prosecute their work. Our dear brother Richards, although feeble, shares in the labours of the mission. We do not think that he will entirely recover, nor do we see any indication of approaching dissolution. We still hope he will be able to lift up his voice to warn and instruct this people.

Arrival of Mr. Garrett.

Your letter of Jan. 31st, and Mr. Everts's of Feb. 4th, were received on the 17th of July. By these we were advised, that a printer might be soon expected. On the first Monday of August, while assembled at Batticotta with other missionary and christian friends for prayer, we received a letter from brother Garrett, informing us of his arrival at Tranquebar. This intelligence

increased our obligations to God, added interest to our meetings, and excited joyful expectations. The Wednesday following, we were informed of his arrival at Point Pedro, about 16 miles from Tillipally. The brethren Poor and Scudder went immediately to conduct him to Tillipally, where we were assembled, with grateful hearts, to welcome him home. Thus as individuals, we are highly favoured of God, and, as a mission, we are called to listen to the precious promise: "Fear thou not, for I am with thee: be not dismayed, for I am thy God."

Arrangements of Missionary Stations.

Strengthened in number and in health, encouraged by the counsels of the Board, and animated by the dealings of Providence, we have felt bound to extend ourselves at least so far, as to occupy to the best advantage, those parishes, in which we had already established schools, and which, for sometime, have been under our immediate care. To accomplish this object, the brethren Winslow and Spaulding removed in June to their station, at Oodooville, where they are advantageously situated, and where they find much to encourage them, both from the attention given by the people to preaching and from the flattering prospects of the schools.

But one additional station was not thought sufficient. That our intercourse with the heathen may be more direct and extensive, and our schools more efficiently superintended, we think that the labours of two missionaries at one station, who have acquired the language, with the assistance of natives, which may now be obtained, will turn to much less account, than they would by each occupying a station, with similar establishments. The native assistance, which we now have, is very considerable, and is fast increasing. We have four natives, who interpret readily

whatever we wish to communicate to the people. All these are members of our Church. We have five others, some of whom are hopefully pious, who act as interpreters on common occasions, and who assist in the acquisition of the language. Besides these, we have many interesting boys, who now speak English, and who render us much assistance in the work of the mission. With such assistance, one missionary can manage the concerns of the station, and the schools connected with it. By extending ourselves, and multiplying schools, the great object of our mission will be more effectually secured; whereas, should we have two brethren at a station, the number of our schools must of necessity be less; for it is both inconvenient, and inexpedient, to have schools attached to any station, more than two or three miles distant. All within this distance may be superintended by one missionary.

New Station at Panditeripo.

But to establish another station seemed almost impossible, for want of funds. To obviate this difficulty, in some measure, brother Scudder brought forward a proposition, the amount of which is, that he engages to fit up a station at Panditeripo with his private money, which is to be refunded at some future period, either by contributions at home, or from the general funds of this mission. This proposition was accepted. The subject of extending ourselves still further seemed important, and commanding. What we had already done is little compared with our multiplied blessings. These laid us under obligations to do more. We have done as Providence seemed to indicate, and as due deliberation warranted us. Brother Scudder removed to Panditeripo in July. The repairs are making with much expedition, and we are happy to say that every thing is favourable and seem to promise much.

Licensing of Dr. Scudder to preach.

Agreeably to the instructions of the Board, brother Scudder attended to the study of Theology while on his passage,

and has since devoted as much time to it, as circumstances would admit. As he was now to occupy a new station, it appeared desirable, that he should receive a license to preach. In a regular meeting, held according to the custom of the American churches, he was examined; and, having given good satisfaction, he was licensed. We thought proper to advise him to continue his studies preparatory to his future ordination. Brother Scudder's removal from Tillipally, and the returning health of the brethren at Batticotta, rendered the missionary strength of these two stations very unequal. It was therefore thought expedient, that brother Woodward should remove to Tillipally for the present; but it is desirable, that he should soon occupy a new station. When we consider the assistance, which we have from the boys in our school, and that the acquisition of the language is gradually giving us strength, we are convinced, that our borders must still be enlarged.

But what shall we do? We have no funds for building, and not more than five months supply for our own subsistence. We are not we cannot be, anxious for ourselves, if faithful; but we do feel anxious for the heathen, for we behold their wretchedness. When we are solicited to go into other parishes, and establish schools, must we silence these solicitations by saying, we are not able? Under such circumstances, how ought we to feel? When we see so many destitute parishes not only willing to be instructed, but even inviting us to establish schools, ought we not to remind christians, "Whosoever hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Where had the American churches been, had the early christians withheld from our ancestors the light of the Gospel? Where will their brethren the gentiles be, should christians of the present day not have compassion?

Printing Establishment in Ceylon.

[After mentioning, that the press would be a valuable acquisition; and that, with the information brought by Mr. Garrett, they hoped

to obtain it from Calcutta, where it has long been, the missionaries proceed as follows.]

In the mean time, brother Garrett will apply himself to the language; and, should our funds admit, and the press be obtained, he will commence printing immediately. But we fear, that our funds will not be sufficient. It will indeed be painful to our hearts to have all other things in readiness, and be compelled to delay months, if not a year, for want of money. While we delay, thousands perish. The claims of millions on the American churches are imperious and must be felt, and, we believe, will be acknowledged. We look homeward, not only for means to carry into effect the plans already adopted by us, but we think it very desirable, that this mission should be extended to the neighbouring continent.

Claims of the Indian Peninsula.

At the commencement of this mission, our situation was thought important from its contiguity to the peninsula, where the language of this people is spoken by some millions. We were then much encouraged, by our brethren at Bombay and other missionaries, to extend our views that way. Previous to the present time, however, we have not been able, for want of help, to look toward that important field, with any hope that we should be able to accomplish our original design. Still we are persuaded, that the call is as urgent as ever. To place before you the magnitude of this object, we need not dwell on the vast population of the coast; nor on the interesting places for missionary stations. True, there are a few missionaries in that field; but in no place is there one where ten are urgently demanded: and many large and populous districts are entirely neglected. Yet, on all the Coromandel coast, as far north as Madras, the Tamul is the common language. We seem more than ever urged to this field. For the work we are most favorably situated. A tour to the continent will enable us to give intelligence, concerning the most interesting stations, and to make all necessary arrangements for occupying them. Mis-

sionaries, who shall be hereafter sent out, will be able to take our places on this island, under every advantage, having houses, schools, and congregations ready to their hands. Thus situated, they would have much time for the study of the language immediately on their arrival, which is of great importance; and, at the same time, those of us who may go to the coast, will go under the greatest advantage.

But while our prospects were brightening, and we were cherishing the hope, that we should soon be able to preach Christ to the millions so near us, we learn, that, at the date of your letter, "The expenses of the Board, within the preceding seven months, were considerably more than \$20,000 greater, than the receipts within the same time." This is indeed unpleasant intelligence; but still we cannot despair of help. We well remember the day, when the churches told us, "Though oceans roll and continents stretch between us, we are all one in Christ;"—when they said, "We will remember you in the great congregation, in the social circle, at the family altar, and in the watches of the night. Your call, wafted by the breezes of heaven to our shores, shall not return unto you void. We will send the flower of our churches to your aid, not admitting for a moment the doubt, that He, who has demanded the sacrifice, will repay it."*

* The passage, here quoted by the missionaries, is taken from the right hand of fellowship delivered by the late lamented Mr. Huntington, of Boston, in the name of the American churches, to the Rev. Messrs. Fisk, Spaulding, Winslow and Woodward, at their ordination, Nov. 5, 1818. Motives of delicacy may have prevented their quoting, from the same excellent performance, a paragraph still more directly to their purpose. We here subjoin it.

"Aware that in Asia, no less than in America, they who preach the Gospel must live by the Gospel, we will impart to you, as we are able, of our substance: and we will stir up others, on whom the gifts of Providence are more copiously bestowed, to contribute for your support; as also for the accomplishment of the plans, which your benevolence may desire, for the furtherance of the Gospel abroad. For we would not, brethren, that other men be eased, and you burdened: but that their abundance may be a supply for your want, that there may be equality."

Do fathers and mothers in America, while they receive supplies for themselves and children feel no obligations to that Saviour, to whom they are indebted for all? Do youth and children, while they enjoy the temporal blessings which Christianity so richly bestows, feel no obligations? Do Christians, while, in addition to the privileges which others enjoy, they look forward to the robes and crowns prepared for conquerors, feel no obligations? Is there, then, no pity for the poor heathen? Have all fulfilled their obligations to their fellow-men, and to Christ?

We hope, that the millions almost within reach of our present stations, will not go down to the grave ignorant of a Saviour, merely for want of Christian effort enough to cross the channel, which separates us from them. We hope, and we believe, that the time is not far distant, when we may see a line of missionaries from Cape Comorin to Bombay; and, on the other coast, a line to the capital of Bengal, in which the American churches will have not a few labourers; and that numerous heralds of the cross, diffusing evangelical light and eternal life, through those dark and uncultivated wastes, in the interior of Hindoostan, will penetrate northward into Persia and Arabia, until they unite with the triumphs of those who unfurl the standard of Jesus on the walls of Jerusalem.

We remain, Rev. and Dear Sir, your servants and fellow labourers in Christ Jesus,

JAMES RICHARDS,
BENJA. C. MEIGS,
DANIEL POOR,
MIRON WINSLOW,
LEVI SPAULDING,
HENRY WOODWARD,
JOHN SCUDDER.

BRIEF THOUGHTS IN REFERENCE TO THE MISSION IN CEYLON.

1. This mission has experienced remarkable tokens of the divine favour. Among these tokens may be enumerated the cordiality with which it was received, and has been regarded, by the government and influential persons on the island, the opening of missionary sta-

tions, in so many eligible parishes: the ease with which schools have been established, and children obtained for education in the mission families: the gradual yielding of heathen prejudices; the hopeful conversion of several promising young men; and the favor, which it pleased God to confer upon the departed Mr. Warren and his surviving brethren, in causing their character to be so extensively respected by intelligent people in India.

2. The mission is now, so far as its friends and the Christian public can judge, in a favorable state for rapid advancement hereafter. The missionaries, who have been longest on the island, can preach and converse familiarly in the vernacular language of the country. Several young men, who have become hopefully pious under their ministry, act as interpreters to the missionaries lately arrived, and as catechists and schoolmasters; and will ultimately become, as is hoped and presumed, faithful preachers of the Gospel to their countrymen. A printing establishment will be ready to go into operation, and to furnish school-books and tracts for the mission, as soon as funds can be supplied. From the district of Jaffna easy access can be had to the populous continent of India, where the Tamul language, that is, the language which our missionaries have acquired, is spoken by several millions.

3. How little activity and enterprize do Christians manifest, in the great work of spreading the Gospel, compared with the zeal and energy of worldly men, in the prosecution of their favorite designs. Let a new field for commerce be opened, which shall present as fair a prospect of gain, as the Ceylon mission presents for a spiritual increase, and the way to it will be thronged by eager competitors. Ship after ship, and cargo after cargo, to the amount of millions of dollars, would be immediately put in motion, *even in these hard times*; and the bustle of clerks, supercargoes, sea-captains, sailors, owners, freighters, consignees, custom-house officers, and twenty sorts of mechanics, would evince, that the faculties of man were all in requisi-

tion for the accomplishment of some interesting object. But how different is the conduct of the friends of missions. Many of them can read the letter of Gabriel Tissera with very little emotion, and without making a single effort to multiply such trophies of the cross. When will professed Christians, when will real Christians, act as though the soul were of more consequence than the body, and the renovation and salvation of the world were nearer their hearts than the possession of ships, lands, and well furnished houses?

CONNECTICUT MISSIONARY SOCIETY.

Twenty second Annual Narrative of Missions performed under the direction of the Trustees of the MISSIONARY SOCIETY OF CONNECTICUT, principally in 1820.

(Continued from page 665)

OHIO.

In this region of our country, the Trustees have, for several years past, employed a greater number of Missionaries, than have been stationed in any other portion of the missionary field. The annual amount of good, which may be considered as the result of missionary labour in this field, it is believed, is such as must gladden the hearts of all the friends of Zion, to whom it may be known. Many flourishing churches are already established in the faith and order of the gospel. The harmony of sentiment and of efforts, which prevails among the Missionaries, seems to promise the most desirable consequences to that extended and increasing population.

The journal of the Rev. Ephraim T. Woodruff, which has been received since the last annual Narrative, embraces a period of twenty-one weeks, spent in the service of the Society. Most of his labours were performed in the towns adjacent, or not far distant, from that in which he resides, and in which is his pastoral charge. In his labours he found much to comfort and encourage him. A refreshing shower of divine influence was poured out upon a considerable number of the towns which he visited, with which his own people were also particularly favoured. Four years since, when the church in Wayne was constituted, it consisted of less than 20 members. Sixty others have been added to the church, since the commencement of the work referred to, and about 30 more, it was expected, would shortly be added as the fruits of that work. The number of hopeful subjects of the work, in other towns, is not specified. A meeting of the ministerial brethren, in that vicinity, is organized, for mutual improvement in doctrinal and practical theology.

The Rev. Joseph Treat has a pastoral charge in Windham. Formerly the name of the town was Sharon. It has been changed by the legislature. His journal contains an account of thirty-one weeks labour, six of which were performed in the latter part of July 1819. He also mentions the seasons of refreshing which has been enjoyed in the region where he visited. "Within the last year," he says in his last letter to the board, "the Lord, as we trust, has gathered a rich harvest of souls into his kingdom, most or all of which is, either directly or indirectly, the result of his blessing on missionary labour." In a preceding communication he observes, "I have visited six or eight towns where there is a special attention to religion. I have witnessed the joy of the believer, and the distress of the awakened sinner. Indeed, I have seen much to encourage the Missionary, and to the friends of missions."

From the Rev. Simeon Woodruff, who has a pastoral charge in Tallmadge, no communication has been received of a later date than July last. By his journal, it appears that he had spent nine weeks in the service of the Society, part of which was performed in December preceding. He observes that several of the Missionaries had made arrangements to succeed each other in regular tours of two weeks each; and that this arrangement was found convenient to the Missionaries and agreeable to the people whom they visited. By this means their appointments could be more extensively known, and more generally attended by those who wish to enjoy the benefit of missionary labours.

The Rev. John Seward has a pastoral charge in Aurora. Between the 25th of October, 1819, and December 14th, 1820, he spent twenty-one weeks in the service of the Society. Besides the ordinary labours of a missionary, he attended the meetings of the Synod and of the Presbytery, the ordination of Mr. Sullivan, and the dedication of a house of worship in Hudson. He remarks that within the circle of his missionary labours the attention to religion has been greater this year than it has in any year since 1812; and if he include the county of Trumbull, as perhaps he ought, it has been greater and more extensive than in any year since the Connecticut Reserve was inhabited by civilized men.

From the journal of the Rev. Caleb Pitkin, who is connected with the Church and people in Charlestown, it appears that he has laboured for the Missionary Society twenty-seven weeks. His first tour commenced the 3d of December, 1819. The same pleasant and encouraging appearances of a religious nature, mentioned by other Missionaries, were, to some extent, witnessed by him. The monthly concerts for prayer, which he attended, were interesting and refreshing seasons. He found occasion to lament the lukewarmness and worldly mindedness of some who profess to be the disciples of Christ.

The Rev. William Hanford has a pastoral

charge in Hudson. In the service of the Society he laboured twenty-one weeks. Notwithstanding severe bodily infirmities, he succeeded in fulfilling, with few exceptions, all his appointments. Generally speaking, the audiences to which he preached were attentive and solemn. Judging from appearances, he was led to conclude that religion was, on the whole, in a prosperous state. Still he could not suppress the fear, that the hearts of many of his apparently serious auditors were yet fixed on the world. In Hudson he has had the happiness to see a new meeting-house erected, and completed in a handsome style, and ornamented with a parish bell. And, what is still more remarkable, he had the pleasure to see the whole accomplished, *even to the distribution of the seats*, with the most perfect harmony and good feeling. He solicits the prayers of God's people, that the Lord would pour out his Spirit, and cause the house thus happily consecrated to his service, speedily to be filled with his glory.

No returns have been received from the Rev. Jonathan Lesslie, of a later date than August 22d. 1820. He had spent forty-two weeks in the service of the Society, a portion of which was performed the preceding year. In one place, in the course of his mission, he met with a sect of religionists who deny the Divinity and Humanity of our Lord Jesus Christ, among whom he was induced to discuss these prominent doctrines of the Christian Faith, and he hoped with good effect. In the town of Westfield, where he spent a considerable portion of his time, there was an extensive and powerful work of divine grace. The house of worship was crowded with solemn and anxious worshippers. The people appeared to hear the word as for eternity. The hopeful subjects of conversion were of every age, from 12 to 63. Their experience led them, most cordially, to embrace the doctrines of grace. He attended a religious conference, or preached a lecture, 33 evenings out of 35. That good work extended itself to other towns in the vicinity, and probably constitutes a part of that which has been noticed by other missionaries.

In his last letter he informs the Board that he had deemed it expedient to request of the Presbytery a dismission from his pastoral charge in Harpersfield, which request was granted. To this course he was induced, by the increased pecuniary embarrassments which he suffered in consequence of the severe illness of his wife, and by the hope, that a removal, to a more southern climate, may prove of essential benefit to his long afflicted, and, at present, helpless companion. It is not his intention immediately to leave the service of the Society; and, should Providence permit, he may take a commission to labour in a more southern field.

In Burton is the pastoral charge of the Rev. Luther Humphrey. His journal specifies but thirteen weeks of Missionary labour. During the past summer he left his people, and the

missionary field to attend the General Assembly of the Presbyterian Church, at Philadelphia, and to visit his friends in New England. On his tour he solicited, with some success, donations for the Literary Institution established at Burton. He obtained about four hundred dollars in books and other things. The great object of those who manage this institution, is to aid the cause of missions. A few young men are now in the institution, who have their hearts fixed on the work of the gospel ministry as their future employment. It is believed that if that infant seminary could be furnished with sufficient funds, it would soon send forth streams which would make glad the city of our God.

The journal of the Rev. Giles H. Cowles, who is stationed at Auburnburgh, gives a detail of his labours for the Society, twenty-six weeks, during the year, commencing December 10th, 1819. He notices with much interest the precious revivals, to which frequent allusion has already been made. He laboured, a part of his time, in the midst of those revivals; and was hopefully instrumental in comforting and encouraging the children of God, and in guiding awakened and convinced sinners, to the Saviour of the world. In his vicinity a Missionary Society has been formed, of which he has been appointed one of the directors. Under the patronage of this Society, a company is forming to constitute a Missionary colony, and to go to a branch of the Osage Tribe of Indians. The Rev. Messrs. Badger and Lesslie are particularly engaged in carrying this benevolent project into operation.

The Rev. Alvan Coe resides in Greenfield, in the county of Huron. In that town no church, of any denomination, has yet been organized. Since August 1, 1819, he has spent forty weeks in the service of the Society. The general state of religion around him is very low. A few individuals have hopefully been brought into the kingdom the year past. He is frequently receiving pressing invitations to preach, in those destitute regions. He has charge of a school composed of sixteen Indian youths.

The Rev. Abiel Jones spent twenty-six weeks in missionary labours, between June 1819, and the beginning of May last. His services were principally confined to preaching the word. Nothing materially different from what is detailed by other Missionaries, who have laboured in the same field, is contained in his journal.

The last communication from the Rev. Thomas Barr was dated March 27th, 1820. His journal specifies only six and a half weeks missionary services. His connexion with the church in Euclid had been dissolved, and an engagement made with the United congregations of Wooster and AppleCreek, in the county of Wayne, whither he had removed. As his whole time and services would be demanded in his new relation, he felt constrained to relinquish any further services for the

Missionary Society of Connecticut. By the faithful labours of this Missionary, for more than ten years, under the direction of this Society, it is hoped much good has been effected in the infant settlements of the wilderness, and that he may find hereafter, that many souls were given him as the seals of his ministry, and as a crown of his rejoicing in the day of the Lord Jesus.

The Rev. Amasa Loomis has a pastoral charge in Paynesville. The first part of his journal specifies thirteen weeks of Missionary labour, five of which were noticed in the last year's Narrative. In a subsequent communication, under date of September 14th, 1820, he states that he had laboured for the Society nine weeks, during the past summer. On account of sickness in his family, most of his missionary services were performed in the vicinity of Paynesville. "In regard to religion," he observes in his journal, "a very great stupidity prevails here among the most, while some sigh and mourn for the abounding of iniquity, and six have lately offered themselves to the church, and now stand propounded. The state of this part of the country, generally, as to morals and religion, is, I think, gradually improving. But infidelity, erroneous and perverted sentiments, and diversified wickedness, extensively prevail; and the cause of righteousness and piety call aloud for faithful preachers of the gospel."

The Rev. Abraham Scott, performed, for the Society, fifteen weeks of missionary service, between February 17th, 1819, and March 2d, 1820, the date of his last communication. The people among whom he went preaching the gospel, were greatly oppressed by the pecuniary embarrassment which overspreads that country. Many of them are in danger of losing their lands, and the money they have paid for them, because unable to pay what remains due. Hence a large population is almost wholly dependant on Missionary Societies for the word of life. Hence too, his labours, for this Society, were received with many expressions of gratitude.

The Rev. Lot B. Sullivan, spent five weeks in the service of the Society, chiefly in Huron county. He discovered among the people of the extensive region which he visited, a great solicitude to be favoured with the labours of Missionaries. He was ordained to the work of an evangelist, and installed pastor of the church in Lyme, in that county, on the 14th of last June.

The Rev. Randolph Stone was commissioned to labour, for one year, as a missionary. But previous to his reception of that commission, he had received and accepted proposals from the people of Cleavland and Euclid, to labour with them each one third of the time. He commenced his services in these towns early in May last. His prospects of usefulness, in both places are flattering. In Euclid, the influences of the divine Spirit have been extensively experienced. About 50 members have been added to the church. In Cleavland the state of things is evidently improving.

Till last spring, that place was almost entirely destitute of a preached gospel. Since then a church has been organized in that flourishing village, and it has been found necessary to enlarge the place of worship in the court house.

(To be continued)

REVIVAL OF RELIGION.

Communicated for the Religious Intelligencer by the Rev. Mr. Blain.

We feel grateful for such accounts of revivals, and we hope for the benefit of our numerous readers, that those who have been favoured with such refreshings from the Lord will, in this way, declare to the world what God hath done for them. We believe there is nothing better calculated to comfort christians, and promote revivals in other places, than such accounts.

The congregation of Deer Park, belonging to the Presbytery of Hudson, lies 30 miles west of Newburgh, in the county of Orange, and state of New-York. A Presbyterian Church was organized in this place about 35 years ago, but consisted of only 17 members, in 1816, the time of my settlement among them. No special effect was produced by the use of the means of grace, till the close of the year 1819. The season of communion returned again, and again, and few or no additions were made to our number. The discouragement was great, the hope of better times nearly extinguished, *the way and friends of Zion mourned because so few came to her solemn feasts.* In the forepart of November, (1819,) I visited a neighbouring congregation, where God was performing a work of grace, and the relation of what I saw and heard in that place, had a good effect upon the minds of my people; particularly upon professors, as the occasion was improved to urge them to pray more earnestly, that the Lord would also come among us. An unusual concern began now to be felt by Christians for the salvation of their fellow men, and they were drawn to a Throne of Grace in their behalf. Appearances were favourable. An extra lecture was appointed, and it was at the second meeting of this kind that the flame broke out. There was great solemnity and some weeping during the regular service. The people were requested to tarry after the blessing was pronounced,

for the purpose of singing and religious conversation. After some time spent in this way, without any apparent effect, they rose to retire, and as some young persons were passing me, I spoke to one of them again about the welfare of her soul. The word was with power, and in a moment six or seven directly before me began weeping aloud. This had the effect of stopping the audience, who stood and gazed with silent amazement on what they beheld. Soon sighing and weeping were heard in every part of the room. It was a spectacle calculated to melt and gladden the heart. The emotions of those who had long wished and prayed for such an event, can easier be conceived than described. To see those who all their lives had manifested the greatest indifference to the interests of their souls, suddenly filled with anxiety on their account; to see their friends and neighbours, over whose wretchedness they had long mourned and prayed, all at once awakened to a sense of their danger; to have reason to believe that in a place which had never been visited with a general outpouring of the Spirit, a work was now commencing, that might, in a short time, bring many from death to life; to have their almost expiring hopes thus revived, and their feeble petitions answered, might well expand their hearts with joy, and fill their mouths with praise.

The things of religion now called the people together almost daily; and our lecture which was opened in a small school-house, on the third night was attended by a crowded audience in the church. It was often found difficult, at a late hour of the night, to prevail on the people to leave the place of worship. On one occasion particularly, when the distress of the awakened seemed to be greater than at any other time, their friends had to take them by the arm and force them away: and they could not have gone with greater reluctance, or been bowed down with deeper sorrow, if they had been dragged to a place of execution. Soon the sorrow of many was turned into joy, and within two weeks from the commencement of the

work, we counted 26 that were cherishing the hope of pardoned sin.

The period of refreshing was comparatively short, and the number effectually called much less, than from appearances, we had reason to expect. The time in which all received their impressions did not exceed three weeks. Why the Lord made of it so "short a work," must, in a measure, be resolved into his own sovereignty; though there was one thing, which so far as human agency was concerned, must be considered as having had an unhappy influence—the intermeddling, and party exertions of other denominations. The church in this region is split up into sectaries, and some of them possess so much of a proselyting spirit, that when God pours out his Spirit upon a Presbyterian or Congregational Church, they are sure to be invaded and harrassed by those, who seem determined, regardless of consequences, to improve the opportunity for the benefit of their own order. Instead of uniting with us at our places of worship, when they came into the bounds, and among the people of our society, frequent and counter meetings were held, at some of which the points of difference between us were called up. The effects of such selfish, sectarian and unfriendly proceedings, of such an encroachment upon the territory, the rights, and the feelings of others, may easily be imagined, and must certainly be detrimental. We however early formed the determination (to which we adhered, contrary to the solicitations of some) of taking no notice publicly of this subject, so long as the anxious enquiry of any remained. When the shower had evidently passed over, and the time for receiving into the church had arrived, it was thought proper, and indeed necessary, to deliver our sentiments on the mode and subject of baptism.

The number that were hopefully brought to a knowledge of a Saviour, was about 60; which, though not so great as in some larger congregations in this day of special mercy, nevertheless is great enough to be a subject of joy, of thankfulness, and of record in the Zion

of our God. The subjects were from 12 to 60 years of age—the greater part in early life. Some were persons of bad principles and of immoral lives. The scoffer, the infidel and the drunkard were made to tremble in view of their guilt, to abandon their refuges of lies, and their habits of vice.

The external means, or immediate causes which produced this happy event, so far as they came under our observation, were a prayer meeting, the study and recitation of the Scriptures in a *Bible Class*, and especially the preaching of the word. The Bible recitation had indeed been discontinued for some time before the Spirit descended; yet, from the manner in which those who attended it were distinguished and blessed, it was evidently not without its influence. The members of the class were the first persons whose minds were wrought upon, and all who were the most punctual in this duty, are, as we trust, made heirs of God. While the Lord thus manifested his approbation of this exercise, he *appeared* to show, in a more signal manner, his displeasure against a practice of a very different character. A dancing school had been opened in the place the winter before, and I was constrained to raise my voice against it. Not a single individual who went to this school, was a subject of this revival; and yet, as if to shew still more plainly the finger of God in the affair, two persons who had given their names, but upon reflection thought best not to attend, are numbered among our converts. We do not undertake to say that this distinction is *certainly* or *wholly* to be ascribed to the event in question; but the circumstance was so singular, the discrimination so marked and general, that we thought it deserved notice.

It pleased the Lord again, during the last Fall, (1820) to make bare his arm for the salvation of several in this place. As the fruits of both these seasons of mercy, the Presbyterian Church has received to its communion seventy, a separate Church in the vicinity four or five, and the Baptists two.

Yours with esteem,
WILLIAM BLAIN,
Pastor of the Church in Deer Park.

For the Religious Intelligencer.

PLAN FOR PROMOTING REVIVALS OF RELIGION

MR. WHITING. I am still encouraged to hope that the American churches will yet try the experiment of a society for the promotion of revivals, the "Lover of Gospel truth," notwithstanding. If there be no other arguments, and no other spirit of controversy to bear against it, than what he has exemplified, I have still so much confidence in the piety of these churches as to believe that an energetic experiment will be made by them to promote revivals on the plan proposed.

I am happy sir, to learn, that my last communication, has shown, the "Lover of Gospel truth," to be a real enemy to the plan of a society, which was originally proposed, and not a friend in disguise, as I was in hopes to have found him. But I am somewhat surprised at the ground he has taken, and the length to which he has carried the evils, which he seems to think will result from carrying into effect the plan of a society for the promotion of revivals. He seems to think, however, I have manifested a "Christian zeal," in my communications; which I take to be a zeal governed by a knowledge of "gospel truth," and kindled by the piety of an heart warmed at the altar of God. It is my most fervent prayer sir, that I may ever be led by such a zeal, if I have not been heretofore: and I most earnestly beseech the Father of all mercies, to keep me from those damning evils, which the "Lover of gospel truth" draws from the sentiments which I have advocated in my former communications. I have endeavored to examine them anew; and the result has been an entire conviction that they are not in contradiction to "gospel truth; that they are not adding to, or diminishing from the word of God: that they do not imply any deficiency in the gospel plan of salvation; that they do not justify any of the errors of popery;—and that they do not "prostrate the wisdom of the Most High God." But on the other hand, I am more than ever convinced that they are calculated more abundantly to promote, "the glory and blessedness of Zion;"—to increase christian unity and love;—to save more extensively

the souls of men;—to bring to view, and inculcate more purely “gospel truth,” without that corrupt mixture of party and sectarian error and gloss, which have in too many instances been thrown over it;—to lay prostrate superstition and bigotry;—to establish and powerfully to proclaim the wisdom of God, in the gospel plan of salvation;—“to people” as I originally remarked, “more extensively the world of light,” and to bring greater glory to God our Saviour. Now, if the sentiments, which I have before advocated on the subject of promoting revivals, have a natural tendency to produce these happy effects, certainly every real “Lover of gospel truth,” must earnestly desire to see them universally diffused, and acted upon throughout the world.

The “Lover of gospel truth” says, if he understands me, I have recommended “a society *distinct* or different from a church of Christ.” If by “distinct or different,” he understood me to recommend a society of unbelievers, he understood me wrong. If he understood me to recommend an association of christians, from the various branches of the christian church, acting not strictly in an individual church capacity, he understood me as I meant to be understood. That he did rightly understand me I am led to believe from some remarks which he makes a little below. He says, “A Church of Christ is the only society formed, or necessary to be formed, for all the purposes, of causing darkness to flee, and to make the true light shine.” From this, and some other passages in his piece, I am led to believe, that he thinks it morally wrong for members of the christian church to form themselves into any association for religious purposes, which is not, distinctly mentioned in the word of God. When once a church of Christ is formed, here, if I understand him, is the utmost boundary, not only of the necessity, but also of the liberty of christian association. That I do not misunderstand him in this, is evident from the following sentence in his last communication. “It is monstrous to advocate any system or practice as religiously expedient, where the word of

God is silent on the subject.” Now sir, if this be not an all-sweeping clause to every benevolent association on earth, I must confess myself a stranger to the import of words. It not only is calculated to destroy the society for which I am pleading, and every other society mentioned in my last communication; but its baleful influence does not stop here; nor does he seem to wish that it should. It lies equally against conventions of Churches, general associations, synods, Presbyteries, consociations, general-conferences, class-meetings, consistories, and every other religious association or connexion of the kind. We might ask the christian church, who hath *required* these things at her hands? And in the language of the “Lover of gospel truth,” we might answer, “certainly not God.” God has not, indeed, *required* these things by their respective names: But I ask, has God forbidden them? Or has he forbidden the formation of a society for the promotion of revivals? Certainly he has not. Neither has the “Lover of gospel truth,” any authority from God to condemn it; nor any ground in the truth of the gospel; nor yet should I think he could find any room for opposition to it, in the feelings of a warm, pious and benevolent heart. At this point, he would probably meet me with this strange declaration. “The gospel no where proves negatives, but in all cases, shews what is to be done; not what is not to be done!!” Is this, indeed, true? What then am I to understand by Mark x. 19. “Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not.” What by the following extracts from our Saviour’s sermon on the mount? “Swear not at all; neither by heaven: for it is God’s throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King: neither shall thou swear by thine head, because thou canst not make one hair white or black. But I say unto you that ye resist not evil. Take heed that ye do not your alms before men, to be seen of them. When thou prayest, thou shall not be as the hypocrites are: but when ye pray, use not vain repetitions as the

heathen do; be not ye therefore like unto them. Lay not up for yourselves treasures upon the earth. Take therefore no thought for the morrow. Judge not that ye be not judged. Give not that which is holy unto the dogs, neither cast ye your pearls before swine." I might easily add to these, hundreds more, all of which seem to tell us, not what is to be done, but what is not to be done: and they not only *seem*, but they absolutely and particularly do tell us what is not to be done.

"The gospel, in *all cases* shews what is to be done:" so says, the "Lover of gospel truth." In another part of his last communication, he has a passage equally wonderful. "It is clear, that nothing was left without divine attention to every part, even the most minute and particular, as respects the great and wonderful plan of saving men with an everlasting salvation, and regulating their conduct while in the wilderness." In respect, then, to every "minute and particular" part of our conduct in this world, we may expect to find explicit direction in the word of God. Let us now see how this will bear examination. Is it, then, essential to the performance of christian duty, that every act be performed in the same manner, by every person, in every country, and language, and people, and circumstances, under the whole heaven? How often is vocal prayer to be made, and in what manner; standing, kneeling, sitting, or lying down? Of how long continuance is such prayer to be? How often are we to commune at the Lord's table, and with what position of the body *must* it be done? Are we to build churches; and of what size and structure are they to be? How often are ministers to preach; and is this duty to be formed sitting, standing or kneeling? And the scriptures always to be read in public assemblies; and of what time of divine service is that to be done? Are we bound always to sing in our assemblies; and what songs are we allowed and what forbidden to sing? How much of their substance are christians bound to give for spreading the gospel, and causing the darkness to flee away; and to whom

are they bound to give it? What ought to be done with those who have not, and who do not this duty? Whose individual duty is it to go to the heathen; and in what particular way are they to be supported, that they may give themselves wholly to their work? What is the precise age, and what the acquirements to which a man must arrive before he may enter the gospel ministry? What is the best, and only method of promoting revivals of religion? I ask not these questions, sir, for an answer, not to invite controversy; but simply to shew that in every "minute" circumstance of human conduct the scriptures do not direct us; and to convince, if possible, the "Lover of gospel truth," that his affirmations on this subject, are too "minute and particular" to accord with what is most obviously the fact in regard to it.

If I have advocated a sentiment which "multiplied human mediators," which, "lays prostrate the wisdom of the Most High God," and which "adds to, or diminishes the laws and ordinances" of God; I do most earnestly implore the forgiveness, both of God and the christian community. But I am not yet aware that I have done it. My object was, and still is, to bring men more generally to an observance of those laws and ordinances;—to exalt more extensively the name and honour of the one only Mediator;—to destroy abomination;—to prostrate every human tradition, and all the wisdom of men to the obedience of faith. I cheerfully, however, submit the sentiments which I have advocated to the decision, candor and piety of the christian public. If in their estimation, I am deserving all the censure which is laid upon me in the communication under review, for advocating a society for the promotion of revivals, then, indeed, let it fall upon me. But while on this subject, I have "a conscience void of offence, both towards God and man;"—while I have a soul which feels for a world lying in ruins;—while I have a desire to see the darkness of sin flee away, and the son of righteousness to rise on a benighted world;—and while I see the smile of heaven resting on so many benevolent

associations, I shall continue to be an advocate of a society for the promotion of revivals.

The "Lover of gospel truth" considers the missionary, Bible, and other societies of the kind, as not being "religious" associations, because some wicked men belong to them and are supporters of them; and for the same reason a society for the promotion of revivals, on the plan proposed, would not be religious, and, therefore, he appears against the formation of one under the pretence of love to "gospel truth." But why for the same reason did he not come out the warm advocate for "gospel truth," against the formation of Missionary and Bible societies? Is the cause of "*truth*" likely to suffer more from a society exclusively for the purpose of sending men "full of faith and of the Holy Ghost," to labour two and two for the promotion of revivals than from these? Or will it destroy the "*truth*" any more, for christians to unite for this end, than to unite for the purpose of sending the Bible and Missionaries round the world? But such societies cannot be religious, because there are wicked men who compose part of their number, or because they are composed of "the lovers and haters of God!" Ah! and will that destroy their religious character? What then are we to say of the little family of Jesus, when one of them was "a devil?" Was that family, therefore, not a religious association? And what of the christian Church so long as "tares grow along with the wheat?" Is that, therefore, not a religious association?—Or are they not religious associations, because some of the silver and the gold of the wicked are in their funds? How then could the Church be a religious community, while some of the property of Ananias was in their fund? If it be improper to use the property of wicked men for religious purposes, how could Ezra, Nehemiah and their companions, with religious propriety use the property of Cyrus and Artaxerxes for the building of Jerusalem and the house of God? The object, it is evident, of these association, is purely religious. The men whom they employ, are design-

ed to be religious men. The truth they are authorized to publish is gospel truth. The books which they circulate are religious books. The end which they have in view is a religious end. The society for the promotion of revivals, is designed to aid all these;—to impress powerfully on the hearts of men gospel truth, and to bring their souls to the enjoyment of gospel hope and peace.

It is gratifying to me, to find so much ingenuousness in the "Lover of gospel truth," as to confess, that there is no authority in the Bible against the formation of a Society for the promotion of revivals. He finds authority for the formation of a church: but that authority does not tell him, that churches may not unite in societies for any benevolent and religious purpose. It does not tell him that the church may not form Bible and Missionary societies:—that they may not form Presbyteries, consociations, and conventions:—nor does it tell him that they may not form a society for the promotion of revivals. I still think sir, that there is a mighty difference between no direct authority for a certain practice, and authority against it. I entertain not the least doubt, that the "Lover of gospel truth" himself, does many things every day of his life, which the Bible does not say he *shall* do, and which yet are not evidently proper to be done. "But, who hath *required* these things at his hand? Certainly not God." No sir, God has not positively *required* many things which are necessary to be done in human life. They are things, however, which he has not forbidden; and that alone is a sufficient warrant for practising them, when the cause of religion will be advanced, and the souls of men generally benefited by the practise of them. May not a Society for the promotion of revivals be eminently one of these things?

I before said, that the community of the first christians seems more like the Society for which I plead, than anything which could be found in the Bible against it. This, the "Lover of gospel truth" seems to think is totally wiped away, and shown to be altogether irrelevant, by the following simple remark. "It is

one thing to appear like another, and another subject to be the same thing." This is all which he condescends to say about it. But surely it is in fact as much of the nature of a society as of a church, the only society which he seems willing to allow. It was a compact formed after the Church was in being, by a voluntary union of the disciples, for the express purpose of aiding more extensively the common cause of honouring Christ in the salvation of men. Let us look at it a little. "And all that believed, were together, and had all things common; and sold their possessions, and goods, and parted them to all men, as every man had need." This certainly was not a requisition upon the Church. They are no where commanded to give all their property into the Church fund; nor to lay it down at their ministers feet. It was a voluntary donation; and a measure which the brethren might adopt, or not, just as they chose. This is made indubitably certain from Peters conversation with Ananias on this very subject. It seems that Ananias undertook to practise a deception on the apostle, concerning the price of his possession. Peter after charging him with the deception, puts him to these questions. "Whilst it remained was it not thine own? And after it was sold, was it not in thine own power?" This certainly is telling Ananias, that there was no compulsion in the case; but that he had a perfect right to retain his property if he chose. This was, therefore, not a Church compact; for they were at entire liberty to belong to the Church and not go into this measure: but it was a voluntary compact, of the willing, warm-hearted disciples, for furthering the gospel, and saving souls of men. This community, might, therefore, very properly be called the first association, under the christian dispensation, for the promotion of revivals; although this was not its exclusive object. But as we have other means for the support of our poor, and as we do not live in days of open persecution; I do not see why the churches in America may not, religiously form associations exclusively for the promotion of revivals. This com-

munity is certainly example enough, (since God has not forbidden it,) for an experiment more extensively to save souls, by uniting in a society for this noble and truly christian purpose.

My design sir, is by no means to take this work out of the hands of the Church, No sir, it is to unite the Church throughout this whole land, and eventually throughout the world in this great and good work of promoting revivals of religion. It is, on this subject, to have united action *in*, and not *out* of the Church. It is to give all those benevolent, warm-hearted lovers of the souls of men, who may desire it, an opportunity to cast their several donations, for the promotion of revivals, into one common treasury, as a sacred deposit for that purpose only. Now if, for this purpose, every Consociation, and Presbytery should become a society for the promotion of revivals; the higher judicatories of the Church, should become more extended branches of the same Society; and a suitable delegation from both these, should form one general society, from which a general report should annually be sent out to encourage, quicken and animate, both the smaller societies, and the christian community at large; thus would certainly be a concentration and union of action, which, under the blessing of God, would soon reflect wonders in this highly favoured land. That the blasting breath of the Almighty would not blow upon such an undertaking; but that his smiles and his blessings would most assuredly attend it, is I think very evident. He has inspired the hearts of many with strong desires, that it might soon be witnessed in the American churches. Many prayers are daily ascending, to the prayer-hearing God, that he would speedily move some portion of his Church in this land, so highly favoured of heaven, to step forward and to take the lead in this great enterprize for the salvation of men. What portion of the church, then, will lead the way, and invite the co-operation of the other branches in the glorious work of promoting revivals? Which general Association, Convention, or Assembly will first give an example? O that the chris-

tian Church in America, would move to this object as by the impulse of one spirit, breathing the pure spirit of love and good-will to men; and at every step call to thousands of dying sinners, in the midst of her, "Turn ye, turn ye,—for why will ye die."

Opposition is certainly to be expected. The Church itself is opposed. Missionary and Bible societies have been opposed in their turn. And why should it be expected, that a society of this magnitude and importance, should pass in the world without opposition? This can never be looked for, while there are so many cold-hearted professors of religion; and I lament to say ministers too, who seem to care but little whether souls are saved or damned, if they can but be considered as orthodox christians, and defenders of their particular faith. Wrapt round with prejudice as with a coat of mail, no truth, but of their own particular creed can reach them; and they seem as deaf to the cries of a dying world, (if help be solicited, in any way but their own,) as the slumbers of death. Every thing which has a tendency to break up these prejudices, and this party feeling, which have so long reigned in the Church, and distracted the world, will, without a question, be opposed; and opposed too, under the pretext that the truth is going to be destroyed. This tendency the Society in question will doubtless have, if it should ever go very extensively into operation. The sufferers, from the most perfect operation of this Society, will not, however, be "gospel truth;" gospel holiness, gospel charity, nor gospel peace and love. The honour of Christ, I think will not suffer by it; nor the souls of men. At the same time, it is doubtless true, that party prejudices, cold-hearted indifference to the salvation of sinners, sectarian bigotry, zeal and ignorance will be materially injured by it; and it is devoutly to be wished, that they might be totally exterminated from the Church of God.

The little opposition which has been made to the plan for the promotion of revivals, and the manner in which that opposition has appeared, convinces me

more than ever, that the plan is approved of God;—that he moves many hearts in prayer for its adoption, and that it will soon prevail, and gives the most incontestable evidence to the world that it is both safe and wise. I already anticipate seeing true revival, men going out two and two from a general revival Society, "full of faith, and of the Holy Ghost, labouring night and day, publicly and from house to house with many tears. The Holy Ghost goes with them;—revivals attend them;—churches are built up;—souls are saved;—Christ is honoured;—truth is defended;—instruments are raised up to go to the heathen;—the Church becomes more glorious in the eyes of the world, her light is seen, her glory arises, and opposition, prejudice and indifference die at the approaching light and glory.

Lovers of revivals! Arise without delay to this work; the sun of righteousness shines brightly on your path; and your way leads to glory in a world of eternal light. Do this work and in that world thousands will call you blessed. Such are the feelings,—such the hopes,—such the confidence, and such the expectations of

A LOVER OF REVIVALS.

THE OBSERVATION OF THE LORD'S DAY REMARKABLY REWARDED.

AN ANECDOTE

Taken from a Tract printed at Bristol, by the Bristol Society for Promoting Religious Knowledge. No. 117.

The writer remembers hearing of a Barber; who lived at Bath in the last century: passing a Church or Meeting one Sunday, he peeped in just as the minister was giving out his text, '*Remember the Sabbath-day to keep it holy,*' Exodus xx. 8.; he listened long enough to be convinced that he was constantly breaking the *laws of God and man*, by shaving and dressing his customers on Sunday. He became uneasy, and went with a heavy heart to his Sunday task. At length he took courage, and opened his mind to the minister; who advised him to give up Sunday dressing, and *worship God*. He repli-

ed, beggary would be the consequence; he had a flourishing trade, but it would almost all be lost. He told him he must not confer with flesh and blood; but *trust God*, who requires from us no more than is for our good—never asks us to make any sacrifice, but he will abundantly compensate; the command being absolute, admits of no relaxation.

He could not bring his mind to it at once; sounded his customers, and soon found they would employ another. At length, after many a sleepless night spent in weeping and praying, he was determined to cast all his care on God; *as the more he reflected, the more his duty became apparent.*

He discontinued Sunday dressing; went *constantly* and *early* to Church or Meeting, and soon enjoyed that self-gratulation which is one of the rewards of doing our duty, and in due time that *'peace of God which the world can neither give nor take away.'* The consequences he foresaw, actually followed: his genteel customers left him, as he was nicknamed a *Puritan*, or *Methodist*. He was obliged to give up his fashionable shop; and, from various gradations in life, in the course of years he became so reduced as to take a cellar under the old Market house, and shave the farmers!

One Saturday evening, between light and dark, a stranger from one of the coaches asking for a Barber, was directed by the hostler to the celler opposite. Coming in hastily, he requested to be shaved quickly, while they changed horses, *as he did not like to violate the Sabbath!*—This was touching the poor Barber on a tender chord: he burst into tears, asked the stranger to lend him a halfpenny to buy a candle, as it was not light enough to shave him with safety. He did so, revolving in his mind the extreme poverty to which the poor man must be reduced, before he could make such a request.

When shaved, he said—'There must be something extraordinary in your history, which I have not now time to hear. Here is half-a-crown for you; when I return, I will call and investigate your case. What is your name?'

'William Reed,' said the astonished Barber.

'William Reed!' echoed the stranger; 'William Reed, by your dialect you are from the West.'

'Yes Sir; from Kingston, near Taunton.'

'William Reed, from Kingston, near Taunton!—What was your father's name?'

'Thomas.'

'Had he any brother?'

'Yes Sir; one, after whom I was named; but he went to the Indies; and as we never heard from him, we suppose him to be dead.'

'Come along, follow me!' said the stranger. 'I am going to see a person who says his name is William Reed, of Kingston, near Taunton. Come and confront him. If you prove to be indeed him whom you say you are, I have glorious news for you: your uncle is dead, and has left you an immense fortune; which I will put you into possession of when all legal doubts are removed.'

They went by the coach, saw the pretended William Reed, and proved him to be an impostor. This stranger, who was a pious attorney, was soon legally satisfied of the Barber's identity, told him he had advertised him in vain; Providence had now thrown him in his way in a most extraordinary manner, and he had great pleasure in transferring a great many thousand pounds to a worthy man, the rightful heir of the property.

Thus was man's extremity God's opportunity.—Had the poor Barber possessed one halfpenny, or even had credit for a candle, he might have remained unknown for years, but he *trusted God*, who never said—'Seek ye my face in vain.' He had read in the BIBLE (that fountain of all good, which he often consulted, though he seldom saw a newspaper)—'Trust him at all times, ye people.—In all your ways acknowledge him, and he will direct your paths:' not, perhaps, in the way of man's wisdom; no, he sees the end from the beginning; he weighs out all his dispensations in the balances of the sanctuary: he led the Israelites forty years through the wilder-

ness, which they could have travelled in six weeks, had infinite Wisdom seen fit; but he delayed, 'to shew them what was in their hearts.'

BY HIS EXCELLENCY

OLIVER WOLCOTT,

Governor and Commander in Chief in and over the State of Connecticut,

A PROCLAMATION.

Whereas, a review of our social conduct at stated periods, with sincere resolutions of amendment, are duties prescribed by reason and religion, and fit means of elevating our affections, and obtaining divine guidance and favour:—

I have therefore thought proper to appoint, and do hereby appoint, *Friday the twentieth day of April next*, to be observed throughout this State, as a CHRISTIAN FAST. And I do hereby invite the ministers and teachers of all denominations, with all the good people of this State, to assemble on said day, at their respective places of public worship and there present their united and devout supplications to ALMIGHTY GOD; entreating Him to pardon all our sins, and enable us, by a more exact conformity to the divine precepts and perfect example of His Son, our Saviour and Judge to improve our condition in this life, and to attain a glorious and happy immortality hereafter.

Also to supplicate Divine blessings on our Country; that He would prosper all our secular interests; direct and bless the President of the *United States*, and all others entrusted with rule, counsel and authority, both in the National and State Governments; guide them in the right way; avert from us and our posterity the consequences of every error; extend the means of promoting science, civilization and true religion; break the rod of oppressors and cause justice, liberty, peace and concord to prevail in every Nation, and among all mankind.

All servile labour and vain recreation, on said day, are by law, forbidden

Given under my hand at Litchfield, this twenty sixth day of February, in the year of our Lord, one thousand eight hundred and twenty-one, and of the Independence of the United States of America the forty fifth.

OLIVER WOLCOTT.

By His Excellency's Command,
THOMAS DAY, Secretary.

MISSIONARY FIELDS.

The delightful weather of the week past, and the singing of birds, which is beginning to be heard in the land, remind us that soon the husbandman will be employed in committing his seed to the earth. Might it not be well, there-

fore, in the mean time for ministers to invite their people to assemble and make some arrangements for a more extended and advantageous cultivation of Missionary Fields? Perhaps the best course at such a meeting, after conversing upon the state of the heathen, and the calls of missionary societies, would be to introduce a *subscription book*, in which some might subscribe the use of *land*, others might put down labour, and others again both *land* and cultivation. Let each individual be encouraged to do *something*. Even the child might subscribe a single day's work. It would likewise seem desirable that a Committee should be appointed to direct in the cultivation of such tracts of land as may be offered, and also in the disposal of those articles which may be obtained by cultivation.

Who that has enjoyed from his infancy the blessings of the gospel, or even the privileges of civilized society, will hesitate for the sake of the heathen to make the little sacrifices required by the above plan?

Several of the Students in Yale College, are desirous of cultivating a Missionary Field the ensuing summer, in case the necessary *land* and *utensils* can be obtained. Any communication on this subject addressed to the Editor of the Religious Intelligencer will be gratefully received.

SANDWICH MISSION.

From a New-York paper we learn that the ship *Levant* late from Canton brings the pleasing intelligence that the brig *Thaddeus*, which sailed from Boston with missionaries in October, 1819, arrived at the Sandwich Islands in April, all well—and that Mrs Loomis, on the 16th of July was safely delivered of a son, the first white child ever born in those Islands. The *Thaddeus* had proceeded to the North West Coast for furs, and was expected back in Oct. We hope the *Levant* has brought letters from the missionaries.

TOLERATION.

Thomas White of Baltimore has been found guilty of disturbing the Religious worship of a congregation, while the Rev. Mr. Fry was preaching, and sentenced to one month's imprisonment, and to pay fifty dollars with cost of prosecution.